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ABSTRACT

The development of Hotevilla-Bacavi Community School, the first Hopi school to open under Public Law 93-638, is described in this model for other reservation communities. The following projects and programs are outlined: (1) the Hopi-English Language Assessment Battery, designed to assess the total linguistic knowledge of Hopi children in their use of both Hopi and English: (2) the curriculum design project, a pilot project to develop curriculums in maths, language, and science: (3) the "Environmental Literacy" program, through which students learn to deal with changes in their environment as those changes occur: (4) the bilingual/bicultural education program, with areas of concentration in staff training, community education, materials and resource development, and instructional format: (5) the demonstration curriculum and resource development project, which is designed to stimulate the involvement of each student in the process of his own education and which will enable the school to complete its multi-disciplinary curriculum development in math, science, and language for the intermediate and middle levels: and (6) community education, which is meant to serve as a unifying force for the entire community. In conclusion, goals and objectives of Hotevilla-Bacavi Community School are listed. (CM)

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HOTEVILLA BACAVI COMMUNITY SCHOOL
HOPI EDUCATION:

INTEGRATING PAST, PRESENT AND FUTURE

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HOTEVILLA - BACAVI COMMUNITY SCHOOL

A Perspective in Indian Education

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1980

HOPI EDUCATION: INTEGRATING THE PAST, PRESENT AND FUTURE

THE TRICENTENNIAL THEME:

The Hopi people have managed to maintain an inordinate vitality within their culture. Nowhere else among Native Americans do the past and present blend into a singularly integrated whole. This appealing continuity with the past is the key element that enables them to survive with tenacity, pride and ethnic identity.

The Hopi entered this decade celebrating their resiliency against outside domination. Three-hundred years ago, the Hopi joined in a masterfully planned revolt with other Southwestern Pueblo people where, in a few days, they managed to drive Spanish oppressors from their homelands. Through resolution of their Tribal Council, the Hopi people have declared the decade of the eighties a Tricentenntial commemoration of this event. It is indeed a special decade: a period that signifies an ingenous determination to enjoy the unique expression of their culture and to maintain the close accord with the sacred, life-giving environment that they have inhabited for a thousand years.

Since the Pueblo Revolt of 1680, the Hopi have gradually been surrounded by a powerful, dominant culture that is, in many ways, inimical to their own way of life. Fortunately, they were never subjected to the human and environmental depredations exercised under the justification of "Manifest Destiny" as did other populations of Native Americans during the Westward expansion. Their isolation and inhabidance of a desert region served to be insulating factors.

Still, many sought to change the Hopi and his way of life. After the Spanish left, succeeding interlopers were numerous and determined. The Hopi were exhorted to relinquish their "pagan, ritualistic ways." They were regaled with the righteousness and merit of following the white man's path. The government established contracts with missionary groups to enter the reservation in order to educate and christianize the Hopi. It later took over the job itself. Then followed outright attempts to ban and obliterate Hopi ceremonialism and traditions in the cause of "civilizing" them. Government policies of forced assimilation have long since been eliminated in the legalistic sense but the subtle pressures to change and conform remain to this day. The Tricentennial observation derives a particular relevance in reminding the Hopi of this through celebration of a past event. The lessons of the past are the lessons of today though the Conquistadores have faded into distant memory.

AN ALIEN INSTITUTION:

Some important developments have recently occured among the Hopi that relate to their long-standing determination to survive as a people. First, we must consider some of the history behind the Hopi experience with education to better appreciate some of the underlying values that led to recent events.

Up until recently, the school was viewed as an institution established by the government or missionaries where children were sent to learn the ways and language of the white man. Matters of Hopi culture and language were, of course impermissible and, jealously guarding those cultural areas close to their lives, the Hopi considered these the domains of the family and communities. In this sense, education became a dichotomous concept in the Hopi mind. This duality was rooted in the same spirit of cultural self-preservation that responded to the imposition of an alien institution but it did not deny the importance of an indigenous education process.

Missionaries met little success in attempting to establish formal education and, after the Bureau of Indian Affairs took charge, a boarding school was built near the Eastern end of the reservation. Bureau officials then mandated that all children would leave their homes and attend the school. Many parents and village leaders openly defied the order and hid their children when Bureau officials came to check on them. Finally, the army was called-in to enforce the mandate and dragged children from their hiding places so they could be taken to school. Parents and village leaders who persisted in their refusal to send children to school or who otherwise resisted were arrested by the army and imprisoned in federal penitentiaries.

Facing such severe consequences, it is not surprising that the Hopi eventually did submit and eventually learn to accept the white man's school. They also continued to teach their children the Hopi way of life through traditional, time-honored means.

REFORM:

Various reforms have occured in Bureau of Indian Affairs schools over the years. One of the most significant was the construction of day schools near the village homes of this children they would be serving. Efforts were made to recruit and train native teachers and attempts were made to elicit more parental involvement in the schools. Reservation education remained the almost exclusive domain of the government, however, and instructional practices and curriculum continued to be those found in any lower-class urban school.

Failure and irrelevance in Indian Education has not passed unnoticed. Congressional committees have listened to years of testimony pertaining to bad planning, poor implementation, waste of money and failure to involve communities in a significant way in the educational process. Most distressing have been the facts and statistics related to low student achievement, dropout rates and overall ineffectiveness of the educational system for Indians as it has been operated by the government.

Congress recently instituted several major reforms, one of which provides a mechanism that would allow the possibility of integrating the school and the cultural, community processes of Native Americans through direct, community control of the school. Public Law 93-638, The Indian Self-Determination Act of 1972, represented the first crack in the door toward innovation and integration of Indian Education. It provided a procedure for Indian Tribes and groups to contract with the Bureau of Indian Affairs to provide the services the Bureau would normally provide in its Trust responsibilities. This specifically included the operation of schools.

THE CONTRACT SCHOOL:

This new law gave birth to some new thinking among the Hopi. It first germinated in two adjacent villages that shared the same BIA school. Ironically, one village, Hotevilla, was the acknowledged bastion of Hopi traditionalism whose people have repeatedly refused paved roads, electricity and running water; the other, Bacavi, one of the more modern, progressive villages. The two villages are a unique contrast but at the same time, represent a true blend of present-day Hopi life.

The Principal of Hotevilla Day School was a Hopi born and raised in Hotevilla Village who had received his academic training in the field of Community Education. As a BIA administrator, he encountered major obstacles in providing even basic needs of the school. Teaching positions could not be filled because of complicated civil services regulations; culturally unfair standardized academic and psychological testing procedures could not be modified because of Bureau rules; no change in the structure and format of the school could occur because it had to be operated like any other government office.

The Principal and his staff were not reticent about their growing conerns. Primarily, they saw children being denied adequate educational opportunities because of an unyielding, insensitive bureaucracy. They shared knowledge and information with the community and suggested some ways to remedy the situation. They talked about the relevance of education to children sharing the same cultural roots and language. They shared their feelings and information and underscored the importance of the community being the force behind changes in the educational system.

Parents and people from the community began talkin abuut education. A dream began to grow. Maybe the school's interests and the community's interests could become one. Perhaps the community could educate its children better than the government, maybe in an entirely different and creative way. With good, sensible leadership available, the people began to feel confident.

At first, the idea of contracting the school was a little frightening. There were many questions to be answered. The school staff and the Parent Advisory Committee set themselves to the task of researching others' experiences under the P. L. 93-638 law. They gained much positive information and shared it with the community. Finally, after much discussion about contracting, the decision to do so became firm. The Hopi Tribal Council was approached and lent its full support.

THE FIRST YEAR

Hotevilla-Bacavi Community School, as it was now called, opened its doors that fall with a spirit of exuberance hitherto unknown in Hopi Education. The five member, elected Board of Education, already politically seasoned by the contracting and negotiating process, authoritatively delved into the task of guiding and making decisions about the course of the school and its policies. The former BIA Principal became the Chief School Administrator. He immediately instituted the process of change by employing the planning and research mechanisms needed to fill the voids left by relief from BIA administrative and educational practices.

The school opened with no particular model in mind. With few preconceptions, it was regarded as an open-ended experiment seeking to adapt itself to the specific learning needs and styles of Hopi children. It also sought to involve the community in the planning process in a significant way. The first year was a year of many meetings and consultations.

Two facts were established almost at the outset: that Hopi children are special -- that they will learn best from their own environmental and linguistic bases; and that they must be prepared to function effectively and happily in the dominant society as well as their own.

Goal planning sessions were held frequently for the school staff to give their input and ideas. Eventually, a statement of school philosophy and long-range goals was prepared with community and staff input and an old Hopi saying, ". . . . . A Flower Grows Best in its own Plot of Earth" was adopted as a philosophical theme for the school.

A planning grant was awarded to Hotevilla-Bacavi Community School by the Bureau of Indian Affairs. This grant enabled the Board of Education to develop a codified school board policies system and to receive training in policy-making. It also allowed initial consulting work to proceed in the curriculum development area.

Realizing that planning without many precedents was complex and time-consuming, the school administration submitted a grant application to the Office of Indian Education, HEW, for an additional year of planning, focusing on developing a pilot curriculum. The Office of Indian Education awarded a grant to the school to commence the following school year.

HBCS was presented with major challenges during the first year of operation in the area of testing and evaluation. The school had taken the stand that BIA testing practices, particularly in the area of Special Education, were white, middle-class oriented and failed to diagnose student problems properly. At the time, the school was contracting with a psychologist who derived data and information about children through classroom observations and interaction with children. She did not administer standardized psychological instruments because she felt, as did the school staff, that any testing should be administered in the child's primary language. The entire area of standardized testing was also questioned as to its validity with children from a very obviously different cultural background. The school and the psychologist maintained that present testing cannot appropriately or adequately measure within the context of all of the possible variables.

A BIA Official in charge of Special Education told the school that it was not in compliance with P. L. 94-142, the Education for All Handicapped Act, because it failed to administer recognized diagnostic tests. The school expressed its concern that the BIA managed to get its State Plan accepted with a provision that testing will be conducted in a child's native language, **if feasible to do so.** It also charged that appropriate testing could not be conducted in the Hopi language because the Bureau had not made any effort or expended any energy to make it feasible. The school maintained that P. L. 94-142 which mandates the testing **will** be conducted in the child's primary language should stand without exceptions.

In a letter, the BIA official termed the HBCS stand on testing, "wishful thinking." At the time, HBCS announced that it would embark on a test development program during the following year which would meet the challenge of "feasibility."

The first year of operation was a year of many questions. Attempting to answer the original questions oftentimes generated even more questions. In this atmosphere of challenge, the school year ended with the staff determined to return the next year to seek answers and solutions. The first year of community operation of the school was a success. The community now experienced the viability of local control of education and new thinking was generated during that summer along the lines of program expansion.

THE SECOND YEAR

The second year was a year of imagination and productive energy. Earlier apprehensions about whether the school would succeed on its own or not were drowned in a wave of plans, new projects, enthusiastic teaching and rapidly growing involvement of the community.

The year opened with the combining of the kindergarten, first and second grades into three combination multi-age grouped classes. Classroom environments were characterized by their openness and featured a variety of curriculum innovations in the area of math, science and language arts. Standard textbooks were eliminated in favor of teacher and student-created materials. Children learned reading through "Key words" and invented spelling. The halls were constantly being decorated with colorful student art work and writing Children were free to move and to choose.

Teachers at all levels initiated a new language experience program which placed emphasis on development of oral, listening, writing and reading skills through carefully-planned classroom activities that were highly appealing and relevant to the lives of the children. Mathematics was being taught with objects that could be seen and felt. There was extensive use of the outdoor environment as a "classroom" and students were frequently observed in nearby fields and orchards exploring, collecting, observing and sharing with one another. Outdoor education was taken back inside where children would make paints from soil and clay samples they collected; construct entire model villages from earth and sand; learn the Hopi names and special significance of floral samples they collected and record data about their daily milking of a goat on a large graph posted in the hallway.

School was becoming more like home. The energy was positive, spirited and caring. It was in evidence all around the school, among the teachers and among the students. Children could be observed working on individual and small group projects inside and outside the school building. They sang, danced, told stories, participated in clubs and special interest groups and dramatized. It was becoming evident that children were feeling more at ease in speaking Hopi to one another and to their teachers and, likewise, their teachers to them.

The positive energy was infectious in other quarters. It was becoming apparent that the school was succeeding far beyond initial expectations and that a meaningful, viable form of local education was developing. A few parents began to distress over the fact that their children would have to attend a BIA junior high school after graduation from HBCS. HBCS was obviously a source of beneficial educational and social development for their children that no other school could provide. The initial distress became action when a petition bearing hundreds of names was presented to the Board of Education requesting that seventh and eight grades be added the following year.

The Board responded favorably and held open hearings about the matter. The Board, in turn, appeared before the Tribal Council, and asked for its support and approval. Several days of discussion ensued as many of the councilmen were not fully aware of the aims and objectives of the contract school. Several elders from Hotevilla and Bacavi villages appeared before the council and spoke eloquently about their personal educational experiences and the need for local self-determination in operating the school for the benefit of the community's children. The Council granted its consent to establish the seventh grade during 1980 and the eigth grade during 1981, thus allowing creation of a "Middle Level," or multi-age grouped sixth, seventh and eighth graders.

Later that year, the community and staff also endorsed the concept of year-round school to go into effect the following year. This added more school days for students and interspersed vacation periods throughout the year rather than allow the school to sit dormant during the long, summer months.

FEDERALLY FUNDED PROJECTS:

HBCS was awarded grants and contracts under ESEA Title I; Office of Indian Education, Title IV-B; Office of Indian Education, Title IV-A and Johnson O'Malley. The projects were coordinated in such a way as to provide an integrated program of support, planning, instructional, extracurricular activity, student and community services. Although programs can be restrictive in their aim to provide compensatory services, HBCS was able to utilize the projects also for its developmental needs as a contract school. Two of the projects were particularly supportive in terms of developing linguistically and culturally appropriate language testing materials. Another project allowed the creation of a small-scale community education program and physical education instruction for the children. Finally, another allowed HBCS to start an art program for the summer months. It was felt, more so than even before, that the various federal projects were put to significant use of terms of achieving school and community goals.

THE HBCS ESEA TITLE I PROGRAM

The Title I program was utilized for educationally novel purposes during the second year, its emphasis being personalization of student programs and training of staff in language assessment procedures. Its functions were closely coordinated with the Title IV-B Project in developing the **Hopi-English Language Assessment Battery.**

Personalization of curriculum and program insured that each child's growth and development will be individually treated and assessed. Under the program provisons, an individualized education plan was written for each student attending the school, focusing upon his/her strengths and needs. The plans provided objectives and goals for each student and methods that would be used to achieve them. Whether or not the future focus on the Title I Program remains on personalization, it did allow the creation of the means and resources to create a personalized curriculum and instructional approach on a permanent basis.

The project provided unique training opportunities for staff in connection with language assessment. As mentioned earlier, HBCS has responded to a challenge to create testing materials in the Hopi language and this project helped the school to initiate that response.

The need for adequate and relevant language testing materials has been in evidence for many years. Many previous tests developed were simply translations from English text to the native languages. In the case of Hopi schools, this had not even been done. Prior to the development of the test, there had been no means to gain information about language usage among speakers of Hopi. There were no means to determine adequacy of language skills in the context of linguistic variation without comparing Hopi-speaking people to outside groups of monolingual English speakers. There was no way to determine if a language disorder existed in the Hopi language nor could individual skills in language be assessed within the context of use in the community.

The greatest need, then, in order to adequately plan and construct appropriate language programs for students, was to develop means to assess the total linguistic knowledge of Hopi children; their use of Hopi and its dialects and their use of English and its dialectical variations.

As mentioned, there had also been concerns about testing that led to children's placement in special education programs or, the reverse, failure to identify a child in need of servies. In most cases, failure to test children **in their native language** causes one or two situations: over-identification because of inappropriate judging of a child against monolingual speakers or, the child is not identified to all because the test administrator has no way of measuring the child's ability in his own language and therefore makes the assumption that the language is appropriate.

A consulting Linguist-Speech Pathologist was specially chosen to facilitate the development of the testing materials. She accomplished this primarily through the intensive training of ten, native Hopi-speaking members of the staff. During the four months training process, the trainees develop an awareness of their own cultural and linguistic background and, through mutual cooperation and consensus, developed the actual testing materials. They also received further training in administration of the tests and some of the scoring procedures.

The model chosen for test construction was one used to diagnose language disorders and included four major assessment areas, (1) Language sample, (2) Sentence Repetition, (3) Conceptual development and (4) Vocabulary. The set of tests in the Hopi language were developed independently of the English language set and the English portions were based on the dialect of English presently used by Hopi people.

The administration and scoring of the tests were standardized to insure identical administration with each child. The examiners received specific training for each component and inter-examiner reliability was obtained before any data was collected. Each child at the school was given all eight tests, the first half in Hopi, the second in English. Receptive language instruments were administered before expressive means.

The development of the testing materials has served a number of major purposes. It proves that testing in the Hopi language is feasible. It also provides a means to collect normative data on language among children from the communities as well as a means to determine the actual dominant language of the child. Finally, and most irnportantly, it will enable the school to determine the linguistic skills upon which academic skills can be built.

In Hopi education, the development of the **Hopi-English Language Assessment Battery** is a major breakthrough. The means that the school now has available have already been stated but the training process was equally as important in developing an **awareness** about the workings of language that was critically needed at the time. The test development gave the school excellent footing upon which to develop Bilingual and language arts programs.

TITLE IV-B: THE HBCS PLANNING AND CURRICULUM DESIGN PROJECT

The Title IV-B Project allowed HBCS many additional resources with which to continue its growth and development. The project was funded on the basis that the development of HBCS would be of significance to Indian Education and that information on this effect would be disseminated.

The emphasis of the project was to plan, research and develop curriculum on a pilot basis in the areas of maths, language and science. It also sought simply to experiment and provide observational data on how Hopi children learn.

The four-member project staff had specific objectives to be met during the project year and these were (1) develop an overall educational plan for the school, (2) Develop maths, science and language curricula for the primary level on a pilot basis, (3) Conduct research and collect data on language acquisition among children and make recommendations pertaining to the feasibility of a bilingual program, (4) plan a fine arts program, (5) Plan an appropriate guidance and conseling plan including the area of identification/placement in special education, (6) A physical education program plan and (7) provide information about the project and its findings.

The staff's approach in curriculum development was to observe children's learning on a close, day-to-day basis. They also payed special attention to teacher-student interaction. Ideas based on observation were drafted into a curriculum matrix along with ideas from the teachers and teacher assistants. The curriculum was generated almost entirely from the processes and activities ongoing at the school. It focused upon content for the multi-age group involved and, more importantly, describes the various levels of process that must necessarily occur with content. The curriculum is multi-disciplinary and is used in conjunction with activity files that detail specific activities that can be used with various areas of the curriculum.

Two other important outgrowths of the project were the development of a bilingual education program and a three-year educational program design. The features of these were written into proposals for funding to the Office of Bilingual Education and the Office of Indian Education, respectively. They were subsequently funded by these sources. These grants will enable the school to acquire program and personnel resources with which to develop and implement the programs now that their initial planning has been accomplished under the Title IV-B grant.

The project proved to be more productive than expected in terms of setting a course for the school in planned, logical sequences. It also generated invaluable data about Hopi children's learning. This data was translated into workable programs and instructional strategies that are leagues ahead of any other educational program on the reservation. The project also provided the foundations for the development of **Hopi-English Language Assessment Battery**, an invaluable resource in terms of the future.

Finally, the project enabled the school to disseminate a great deal of information about processes and developments. This occured through a variety of media including local news articles, newsletters and videotapes. The project also presented three workshops at the National Indian Education Association Convention in Denver on behalf of the school. Dissemination did develop outside interest in the school and resources obtained from outside people and organizations continues to aid the overall development of Hotevilla-Bacavi Community School.

HOTEVILLA-BACAVI COMMUNITY SCHOOL: THE PRESENT AND THE FUTURE

The primary objective at Hotevilla-Bacavi Community School is to develop a model education program that will provide Hopi students with the necessary skills with which to survive in an environment in which they choose to live. In order that students will be able to do this, his/her education will center around a concept we call "Environmental Literacy."

We consider the term, "environment," to consist of three categories: physical, social-cultural and self. With each of these three categories the student will attain skills so that he may accurately observe the environment (Physical, social-cultural and self) analyze it, make appropriate decisions and act on these decisions. While these goals are stated in other education programs, they are difficult to achieve. The first step at HBCS has been the personalization of program and curriculum for each student; the second has been the element of giving students a variety of choices and data to work with; the third is giving him adequate guidance in perceiving the environment and in making his choices based on accurate perceptions.

Through emphasis on Environmental Literacy, students will learn to deal with changes as they occur. The preparation will not be limited to what is presently in existence; it will serve as preparation and training for any future that may confront the students as they grow, whether by choice or imposition. It is not implied that by emphasizing the concept of Environmental Literacy, basic skills be de-emphasized. Rather, the basic skills will be used as a tool through which to approach broader concepts.

The approach to Environmental Literacy is eclectic in nature. It is based on the belief that a child comes to school with the learning processes already well established. It involves the child's prior experience in the academic setting and attempts to integrate the social, cultural and academic milieu of the students. Bilingual education is a natural by-product of this thinking as well as inclusion of a great variety of community resources in the school program.

THE NEED FOR AN EDUCATIONAL MODEL:

Contracting and direct community control of a school is a new experience in Hopi education. Being the first to seek such an arrangement, HBCS is a natural model for other reservation communities who may be seeking alternatives. HBCS endeavors to exemplify community control. It will invite the participation of other communities and will disseminate a wide range of information about the school. Serving as a model is a challenge the school willingly accepts.

In the spirit of traditional concepts of government, the 12 Hopi villages remain distinct and autonomous in conducting their political, social and religious affairs. The political configuration of Hopi people can best be described as a loose confederation of these 12 units. The clan and extended family relationships add to the uniqueness of Hopi social structures in that all Hopi people in a given village would be related to each other through bloodline or clan affiliation. In our case, a Hopi teacher from either Bacavi or Hotevilla would be related to every single Hopi child in the school. In this sense, village units are families and it is obvious that a community based school should reflect this relationship in its program and activities.

Hopi people remain, for the most part, alienated from the schools in their communities. Public Law 95-561 was enacted to increase community participation in the educational process, but much confusion has arisen as to the role of school board members within the context of the new law. Local control and decision-making in education is a new process. The desire for local control was translated into a grass-roots effort in the Hotevilla and Bacavi communities. Parent and community members view the school as **their** school, not the imposing edifice with all of the educational gadgetry that was originally placed there by the white man. In this sense, HBCS is the model and increasing attention has been focused on the school.

Most important is what HBCS is doing with its status as a contract school controlled by the community. Curriculum development efforts are expansive, realistic and associated with particular children in a distinct setting during a time of great transition. This development is not the usual overlay of adapted materials used in other schools in the United States, but is an ingeneous and sensitive application of process based on observable facts related to environmental inflences and how Hopi children best learn. A muddled stance regarding bilingual/bicultural education is in evidence on the reservation while HBCS and the commuity have put into practice what is already known in the heart: **that the use of the natural language best enhances the child's ability to think, act, learn and make decisions.**

Some feelings expressed by members of the Hopi Tribal Council best convey feelings about a need for leadership in education:

> "We all begin to realize the experiences of our life. The younger generation had to learn the hard way. . . . .I have heard expressed from a lot of people, 'When you go to school forget about Hopi' . . . We were forced to go to school to begin with . . . .
> We do have young students who don't understand . . . . who may be slow learners . . . . . We (as parents) have neglected our responsibilities -- they don't know what Hopi **is!** (I have been to Zuni and) it makes me feel different because they go to school and yet come home and speak their language.
>
> You got to be able to think for yourself before you can become educated. That's what Hotevilla-Bacavi is demonstrating. Many people are beginning to realize the importance of Hopi education and White man's education.
> My father said to me, 'Go out and learn the white man's way, BUT there's a lot you're not going to forget. You're not ever going to be a white man.'
> Were living too fast and so are the white men. That's why you see so many of them out here, because they realize it too, and they don't want to live that way anymore."
>
> Jimmy Honanie, representative,
> Oraibi Village,
> Hopi Tribal Council Session
> January 16, 1980

"Where will be the starting point? Who's going to do it? Who's going to lead us in a program like this? . . . . .if it works out, we'll follow it . . . . . .but to me, Hopi language and English language, if they combine together it's that much stronger.
That's my opinion.
Takes cooperation."

Thomas Balenquah, representative
Bacavi Village,
Hopi Tribal Council Session
January 16, 1980

While HBCS works to grow toward its fullest potentials, it recognizes its obligation to work in an educative and demonstrative capacity with parents, community groups, Tribal government, other educational institutions and in the field of Indian Education, in general. This is not a responsibility taken lightly when one considers that the success or failure of HBCS will be a determiner of the course of future educational planning and revision on the Hopi reservation and, surely, in other areas of Indian Education.

CURRICULUM DEVELOPMENT AT HBCS: LANGUAGE PROGRAM

The language experience program at Hotevilla-Bacavi Community School focuses on growth in the following areas: reading, writing, talking and listening. Because the school program is child-centered, explorations through these academic areas must promote the child's personal and social development: his self-respect, his care of others and for the environment.

When first entering the school, young Hopi children show a wide range of language characteristics. Some speak mostly Hopi; a few speak no English at all. Many are bilingual, with language dominance in either English or Hopi language. Those who speak English, speak a dialect unique to Third Mesa. The language experience program cannot afford to ignore these characteristics: Rather, it must respect and actively promote conceptual learning in the primary language of the child, while building fluency in English.

The rationale for this, one again, is child-centered. A young Hopi brings to school a storehouse of knowledge with him: knowledge of his natural environment, his home, family and cultural values. The curriculum must utilize the background and language and the child, in order to set the stage for a positive learning experience and to promote the cognitive growth necessary to successful learning.

So we let the child express what he knows in the language he is most comfortable with. The Hopi staff and the Anglo staff cooperate to plan activities and classrooms that reflect **what the children know** and that gives them many opportunities to explore, discover and express new knowledge.

Talking: We would like children to be fluent, descriptive and sensitive speakers. Oral language in the K-2 classroom is continuously promoted. Teachers encourage question-asking and seek to give the best explanations and demonstrations they can. Children are often asked to make statements describing what they are doing or seeing or hearing. Teachers make every effort to enrich, deepen and expand the child's expressive and receptive vocabulary throughout every activity: whether the experience is multiplication with Cuisenaire rods, exploring gravity through balance, or how to get water to flow uphill.

Listening: Listening is observing with one's ears. We would like children to be careful listeners to be able to listen for facts, bias, beauty, humor . . . the sense behind words that makes language meaningful. Music and song are an integral part of the c hild's experience at school, again reflecting a cultural heritage rich in dance, music and ceremony.

Writing: We would like children to express themselves clearly and descriptively on paper as they do through oral language. Writing takes many forms in the classroom and usually no activity or project is completed without writing being incorporated extensively in the process: through collections of children's stated observations, record-keeping, graphs, illustration and so on. Children are encouraged to write as soon as they demonstrate and interest in pencils, crayons, pens or block letters. At first, when writing is not so easy, the teacher takes dictation, showing the child word by word that what **I say can be written.** Children are then encouraged to trace or copy the words that have been written for them. Independent writing follows, once again, as soon as the child shows that he or she is ready.

Reading: We want children to grow increasingly aware of the infinite varieties of thought, history and knowledge available to them through written words. We would like them to read for meaning and to discover knowledge. We would like them to question what they read --- as in listening, to observe and evaluate carefully in the mind's eye.

For young children, who are principallyinterestedin their own affairs, reading comes from within. Their first sight words are words they choose - words that have special meaning or interest to them. The accumulate these words, make stories or sentences about them, draw pictures and talk about them.

They read what **they** have dictated to the teacher - or at least they begin by listening as the teacher reads to them.

They read what **they** have written independently; once again, those thoughts and observations which are their own.

From the center we work outward to other writers, other sources of information. Each room has a library. Teachers read to the children and tell stories frequently. Children share sight words and other writing. In the course of the Primary level, we find that children's interest in printed words and their meaning increases dramatically. Books become familiar resources, friends rather than tyrants. An important idea that has helped shape the K-2 curriculum at Hotevilla-Bacavi is "Reading through Writing," an approach that we have found suits our philosophy that the child can and should be actively involved in his own development.

In conclusion, language experience is woven into every process at school. Whether we call it "Math," "Science," "Art," "Music," or any other subject label, every experience is a target for language development.

MATHEMATICS:

Mathematics is developed carefully, through the use of numbers in natural ways. Counting, grouping and regrouping, measuring, partitioning can all be done effectively with materials from the child's own environment -- even the rocks collected on the way to school.

Each classroom has a variety of balance scales and weight scales for practice in comparisons with non-standard units, and weights with non-standard units. When students transition from primary to intermediate level, they do begin to get into using the weight scales with metric and English units. Also for both structured and unstructured exploration, each classroom has the use of, at alternating times, a sand table with many varied containers and scoops for filling and emptying, comparison of size and capacity: a water table with, a wide variety of containers for work with liquid measure and water flow; and a work bench fully stocked with tools and wood working material for all kinds of building.

Emphasis in the Primary classrooms is on exploration of all kinds with a great variety of materials. Teachers, of course, allow free play and unstructure kinds of work but watch carefully for cues that the children are ready for specific challenges related to things they have taken and interest in.

Recording of these explorations can take many dictation forms: just "talk with an adult, tape recordings, videotape records, drawing, books made by the children,charts and graphs, both as single and group efforts. We do feel that lots of verbal expression and explanation can only help with development of fluency in English and Hopi -- we strive for both. With each type of recording of work, the child is helped to realize that their work will be seen or heard by people who may or may not know what they have been doing, so care is taken to make it abundantly clear, no matter how they are expressing themselves.

We are slow to reach the stage of written and writing equations. The children do a great deal of talking about their mathematics - a tremendous amount of oral fluency with all kinds of numbers and number work, based on total immersion with hands-on materials. Recording is encouraged in individual and creative ways: drawings, dictation, graphs, pictorial representation of all kinds and even voice recording and videotape.

Each child reaches the 'writing" stage in work with numbers in his own time and in his own way. We watch for clues: the ability to count visually with no more need for a one-to-one finger count, ability to solve problems dealing with simple numbers and the **desire** to write and solve written equations. This latter urge is strong, as they see their peers and older brothers and sisters working in this way. Each child makes his own math books for teachers to write problems in or he may create and write his own problems. Problems can then be geared to each child's needs that day, and progress can be made without the need to "review and reteach."

Materials, once beyond the counting, grouping, regrouping and partitioning stages, are chosen carefully: Cuisenaire rods, Unifix cubes, geoboards, beans and beansticks (which are made by the children) and multibase blocks from Cuisenaire, simple four operation calculators, and chip trading games. Each covers a particular level of sophistication on the part of the children - they seem to progress naturally through them from Unifix to beansticks to Cuisenaire rods, chip trading materials to unique problem-solving techniques of their own. We do not teach the standard algorithms for arithmetic skills until each child demonstrates a need and desire to use the so-called short form: for many children, the standard algorithm gets in the way of learning rather than facilitating it.

HBCS attempts to make the practice of arithmetic skills real, vital and interesting: comparison of growth charts of themselves and the plants and animals, planning for cooking each week, trips and class excursions, the gathering of materials for any project. But, in no way is just "practice" ignored. Each child makes, or has made by the teacher, his own maths booklet, and problems are put in which immediately fill the need of the child. They are free to use the materials of their choice in solving the equations or "just their heads" if that is their level.

SCIENCE:

Science curriculum and activities is based on four major categories, Earth, Wind, Fire and Water. At present, the school is endeavoring to create a science curriculum that is closely related to the social studies area.

Science at the Primary level is, and should be an almost total **exploration** period for the children. Concepts are not taught, nor demonstrations done by adults for the children. All children must be actively involved in doing, trying, testing-out, thinking about, observing what happens, re-doing and re-trying and re-testing. At this age/stage, one cannot expect too many children to make the "right" generalizations, but they can begin to develop a curiosity about their world, and an ability to guess and predict and try out their ideas. What is crucial is to keep them coming back to activities and re-thinking their "strategies" so that they WILL be able to say, "I used to think that there was more Kool-aid in this tall glass, but now I know they're the same. I've poured them myself."

It's OK to be wrong.
It's OK to try again.
It's OK to change one's mind.
And it OK NOT to remember -- I can do it again.

Our intent at this level is to give the children the broadest possible experience and base for their future work in Science: the intermediate years should be the awareness stage of their development, at which time they can begin to put their exploration experiences into perspective and begin to develop some personal interests in specific fields of learning.

Members of the staff are encouraged to become a local "expert" in some major concept that truly interests individual staff members, then, to share their expertise among classrooms. Considerable success in the overall science program has been in evidence recently because of staff members being willing to share their knowledge. Examples include animal and poultry care, gardening, soil studies, crop-raising and other environmental and natural studies.

Almost all of the science-related activities give impetus to the writing experiences, bookmaking and record-keeping experiences of the children. And, as is usually the case with child-oriented interest in the curriculum, one activity quite naturally leads to others. We find that "science" cannot readily be separated from most areas of our daily living.

BILINGUAL/BICULTURAL EDUCATION:

Hotevilla-Bacavi Community School has been funded by the Office of Bilingual Education, U. S. Department of Education to develop the reservation's first Bilingual/Bicultural Program.

During the incipient stages of learning, the child observes and reacts to an ever-growing abundance of people, actions and events involved in his environment. The child rapidly learns language while this interaction is occuring and learns to respond to the environment through thought and speech. Though this most natural and fundamental of mechanisims he learns to think, express himself and feel. He becomes a part of the living processes of his environment, primarily through his acquisition and use of language.

The obvious conclusion based on these observations is that the ideal teaching/learning situation would be manifested in an extension of this basic process of learning and using language; that the child is intrinsically involved in active and willing learning long before he enters school.

Strong evidence as well as our own observations support the view that early development of coneptual and thinking skills is critical to the future academic and personal success of the young learner. In the past, the Native American child has been removed from the sphere of his primary language where this most naturally would have occured and caused to spend a good portion of his day attempting to learn through a far less stimulating and meaningful medium. This has resulted in poor levels of critical, conceptual and thinking skills development and reduced achievement in other areas.

The Hopi language will be given consideration in terms of the individual needs of each child attending the school in order that the learner be guided to his fullest possible potential. The greatest area of emphasis will be the development of critical and perpectual thinking skills that will serve as a foundation for knowledge upon which further and progressively more meaningful learning can be based.

The process of decision-making and planning about Bilingual Eduation on the part of the staff and community has been a naturalistic outgrowth of much thought and discussion about education for Hopi children, in general.

The program approach is based on this naturalistic continuum and represents further developmental needs that will allow the creation of an optimum learning environment with the bilingual element as a key feature.

Areas of concentration in program development will be:

A. **Intensive staff training**
   (1) In-service: Bilingual methodology and program development.
   (2) Career development: concentration in upgrading paraprofessional staff through implementation of a BA degree program with a university.

B. **Community Education** (local and entire Hopi community)
   (1) Media/dissemination (local, state and national)
   (2) Community/parents training activities.
   (3) Active, consistent involvement of parents and community in classroom activities and bilingual/bicultural program development.

C. **Materials/Resource Development**
   (1) Books/ instructional material created in Hopi and English languages, professional quality.
   (2) Bilingual/bicultural curriculum development.
   (3) Refine writing system and train staff and community in its use.
   (4) Develop a Hopi dictionary.
   (5) Establish the use of the **Hopi-English Language Assesment Battery.**

D. **Instructional Format**
   (1) Equal weight given to English and Hopi languages.
   (2) Concentration in conceptual and critical thinking skills development in primary/dominant language.
   (3) Goals of producing learners with oral fluency and literacy in **both** languages.
   (4) Individualized/personalized instruction according to language dominance with second language methods applied in teaching second language, English or Hopi.
   (5) Concentration on language experience approach, but in dual context, groups and individually.

The communities and the school are fortunate in that they are populated almost solely by Hopi persons. The staff is also mostly Hopi. Introduction and use of the language will quite naturally involve the day-to-day affairs of family, community and Tribe. A "bicultural" program will occur quite naturally with free use of the Hopi language.

The Hopi people have an organized yearly calendar of events that will be used as a matrix for many of the academic activities, particularly in language arts. Following are a few of the language and science activities conducted bilingually.

Language Arts	**Science Activities**
Calendar, seasonal events	Soil and clay
Invented spelling	Plants
Key words	Animals
Group discussions	Weather
Listening Activities	Food
Graphic representations/pictures	Water, moisture
Sharing experiences	Seeds
Language experience/art	Our bodies/our selves
Storytelling	Music
Cooking	The senses
Songs	Proportion, time, measurement

A program of literacy in the Hopi language has been instituted and many of the above activities will be refined and directed toward that purpose. Writing and reading in Hopi will open many doors to developing more comprehensive instructional areas as time progresses.

Materials and Resource Development

The School is fortunate that two Hopi scholars are cooperating in the development of the bilingual/bicultural program. Both have roots in the Hotevilla Community. Dr. LaVerne Mesayesva Jeanne is a Linguist providing training for staff in language program development. Emory Sekaquaptewa, an Anthropologist, is developing the foundations for the bicultural component. Both are providing contunuity through development of Hopi writing, reading, dictionary development and materials development. They are also conducting credit courses through the University of Arizona where they both teach.

Books and instructional materials in the Hopi language are in the initial stages of development. All such material will have to be generated locally. English language materials will also be created locally during the course of the program which will address the specific needs of Hopi children. All such material will be made available to other schools on the reservation.

Community Education/Training

A foundation of knowledge about the nature of language and its acquisition is a critical need in the community, in the local sense and reservation wide. The school generates, through various media, a great deal of information pertaining to bilingual/biculture education and its effets.

Staff Training

HBCS is committed to upgrading the present staff capacity to successfully and fully implement bilingual education. This will be accomplished in several ways. The HBCS paraprofessional staff, all members of the local communities, are presently enrolled at the University of Arizona. Present planning will provide 30 credit hours per school year, including in-service course work and classes conducted outside of school hours. The school also plans to utilize the services of a variety of noted researchers and educators experienced in the field of bilingual education as part of its in-service program for staff and community.

The development of a bilingual education program at HBCS promises enoumous potential in future educational program development on the Hopi Reservation. The staff and community members involved in the bilingual planning have become increasingly enthusiastic as they delve deeper into the possibilities inherent to the development of the program. Primarily, it is a realization that, through direct, community control of school, freedom of choice in selecting and designing educational alternatives can be exciting, challenging and meaningful. Bilingualism in a school on the Hopi Reservation is a validation of Hopi people, their heritage and language. The staff and involved community are committed to the ideal that the Hopi language can serve its own needs, in terms of surviving, as well as more adequately prepare students to function effectively in a pluralistic society.

TITLE IV-B: DEMONSTRATION CURRICULUM AND RESOURCE DEVELOPMENT PROJECT

The theme of Environmental Literacy is embodied in a demonstration, education program design that was funded for a three year period by the U. S. Office of Education, Title IV-B.

The project enables HBCS to complete its multi-disciplinary curriculum development in maths, science and language for the intermediate and middle levels. The model for curriculum design and the primary level curriculum in the latter areas was established under the planning grant previously awarded by Title IV-B.

In addition, the school will be developing locally-generated curriculum in social studies, fine arts and community-environmental resources at all levels. The project will also focus upon personalized education of children through emphasis upon accurate observation of the environment and making appropriate choices and decisions based on those observations. Development of observation and decision-making skills among students will be a closely guided process involving two features: (1) provide personal, long-range counseling for every student in the school, while (2) providing a wide variety of stimulating and meaningful activities and programs from which the students can make choices.

The purpose of this approach is to stimulate the involvement of each student in the process of his own education. Functionally, it will divide the school day into academic time and resource time. Academic time will be used for planned classroom activities and instruction. Resource time will be a portion of the day when every member of the staff, as well as community resource people, will plan and offer activities for students based on their interests, skills and experiences. The format for resource time is quite flexible and activities can range from tutoring a single student in reading to a massive, tree-pruning project involving the entire student body over a one week period. Students will also offer **their** resources during this time and, in effect, will act as peer teachers and quides for other students. The main feature of the resource time is that **all** staff and students (including janitor, administrators, etc.) will participate and students will have freedom of choice in selecting activities . Students will be counseled, however, on their choices as they pertain to their individual areas of strengths and weaknesses. Extensive use of community resources and people will be utilized in the program.

The Title IV-B project will also enable the school to adequately plan and organize its middle level age grouping, paying particular attention to the fact that the needs of adolescents differ somewhat from younger children.

A Fine Arts program has also been established by the project which is integrated into the instructional process and resource time. Means are also provided for curriculum development in the Fine Arts area for all levels.

The area of language programs will continue to receive great emphasis under provisions of the grant with concentration being given to integrating the bilingual program with the overall language arts program.

Development and implementation of a Social Studies curriculum will be key to completing a program centered around environmental literacy. It will synthesize all of the other subject areas into a focus of the study of world views. It will incorporate extensive study of other world cultures; the means and purposes of their survival; their various rituals, ceremonies and interpretations of life and symbols. Social Studies will be utilized as a matrix in which to create the interdisciplinary aspects of other areas of the curriculum.

The Project also enables the school to continue its media/dissemination activities through a variety of sources including video technology, new articles, magazines, newsletters and informational pamphlets.

In summary, the project will serve the following purposes:

(1) Basic support for a model/demonstration project, allowing for ultimate validation of the school as a reservation Indian Education model.

(2) Provide additional resources for the newly-created middle age level.

(3) Allow completion of the development of environmentally-based curricula in maths, sciences, social studies, language, fine arts and resources for all levels, primary, intermediate and middle.

(4) Create curriculum and program design for resource activities and allow availability of many additional resources.

(5) Establish counseling and quidance activities.

(6) Develop and implement a fine arts program.

(7) Effectuate completion of multi-age grouping and establishment of "year-round" school at HBCS.

(8) Support for continued planning and coordination; support for staff training and develcpment; Board of Education training; community education and parent training; dissemination of program activities through printed media and video technology.

(9) Continued, ongoing evaluation of the school and its processes.

(10) Continue the development and utilization of the **Hopi-English Language Assessment Battery.**

THE DEVELOPING ROLE OF HBCS: COMMUNITY EDUCATION

Hotevilla-Bacavi Community School seeks to extend itself as a community resource in a variety of ways. The school recognizes that the incursions of the dominant society and technological changes have had a powerful impact on Hopi society. Subtle, unseen changes in cultural processes have occured over the years. This is inevitable, in spite of rigorous efforts to preserve beliefs, traditions and values that guide Hopi way of life.

In spite of its hardiness and longevity, Hopi cultural life is an ecosystem: an environmental social order that will change and modify according to the ebb and flow of those presssures surrounding and interacting with it.

Changes are often slow and subtle. At times, they are dramatic. In either case, they are elusive and difficult to identify in the sense of cause and effect. We only know that changes are occuring, usually manifesting themselves in new and different behaviors.

Cultural patterns of behavior are based on consistent, mutually acceptable values and belief systems. When values and beliefs change, so do behaviors.

Hopi people have been experiencing a time of rapid transition. The have been tenacious in their application of traditional value systems to modern-day life and have been largely successful. But, even a complex social system like the Hopi's cannot adapt to all the stimulus and change -- much remains extraneous and unclarified.

In such times, leadership and guidance are sought. A community school can be a focal point for the response to change. It is much more than a building full of classrooms were children are educated. It can be a process: the process of people in a community coming together to identify their problems and needs and devise solutions. The process which builds community awareness and spirit of self-reliance can be expressed in various group efforts, recreationally, socially and educationally. As an organized group, Hopi people can accomplish what they cannot do as individuals.

Hotevilla-Bacavi Community School endeavors to be the focal point: social organizer, values clarifier and resource developer. Education of the community's children remains the school's foremost function, though integration of the school's processes and resources into the fabric of community life will serve as a unifying force that will substantially benefit **all** of the community.

HBCS, as community education agent, will seek to develop its role in the following general way:

(1) Use the school facility for a maximum amount of community purposes.

(2) Involvement of **all** segments of the community.

(3) Identification by community members of their own needs and problems.

(4) Development of a variety of programs to meed the needs.

(5) Coordination of diverse programs and agencies in the reservation community.

(6) Coordinate multiple funding sources, public and private, in meeting the needs of the community.

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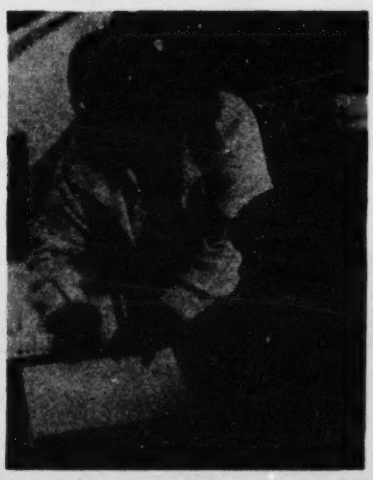
I am proud to be a Hopi. We are somebody. We have something to be proud of. People don't come and take us away like an animal. We are people.

Paul Kewanimptewa
Grade 6

Being a Hopi is fun eating corn and piki. I like being a Hopi. I like playing Hopi games. Watching the dance is fun. Talking in Hopi to other people is fun too.

Lorencita Martin
Grade 5



I like to be a Hopi because they talk different and grow peaches and we hunt with bows and arrows.

Tim Talawepi
Grade 6

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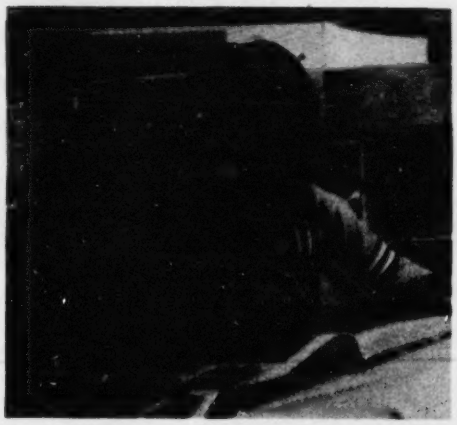
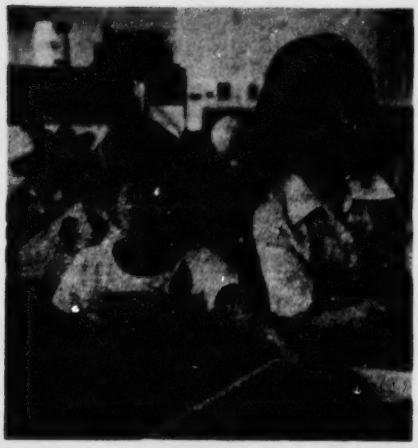
I like being a Hopi. It makes you proud because you can live in the open reservation. You can eat fresh corn and watermelon.

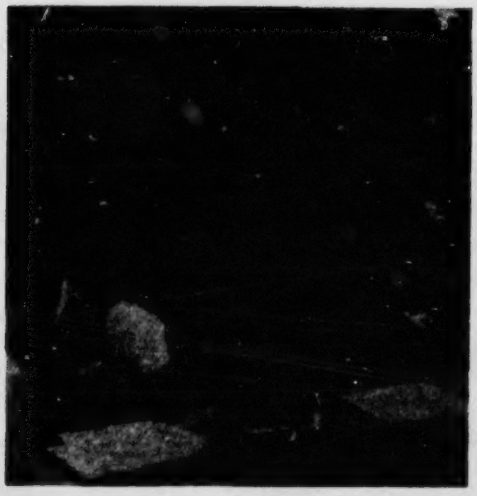
Bryson Nequatewa
Grade 6





A Hopi is a good feeling to feel good about. Hopis eat good sweet things that taste good. Hopi people have all kinds of beliefs in like when you die. Like they say the first man you marry you live with him when you die. I feel real good about being a Hopi.

Sherry Sewemaenewa
Grade 6



I am proud to be a Hopi. Being a Hopi is just feeling happy. We have different languages than other people. But it doesn't really matter.

Carol Ovah
Grade 6

HOTEVILLA BACAVI COMMUNITY SCHOOL

"A flower grows best in its own plot of earth . . . ."

Statement of Philosophy:

Hopi society, like many traditional societies throughout the world, is experiencing a rapid transition from the old ways to the modern technological society. For our society, which has recently been introduced to the complex technological scene, the change is profound and confusing. As a result, many of our traditional social institutions, such as the family and religion, are beginning to weaken and lose their functions as cohesive and stablizing mechanisms in our society.

Modern technology has brought us many tangible benefits: because of it, we live a long and healthy life. However, it has also caused us to lose touch with our history and heritage, and it is causing us to rely more and more on a man-made world and less on the earth which makes our life possible.

In view of the changes, problems and uncertainties of the future, we are relying on our school to help our society by providing our children with proper skills so that they will function successfully and productively within their own culture and in the cultures of mankind throughout the world.

We believe that for our children to live full, meaningful, happy and productive lives, they must become aware and proud of who they are. They must develop necessary skills, talents and attitudes to contribute to the betterment of the Hopi society. They must develop sensitivities to enjoy and appreciate things of the earth which makes our lives complete.

Basic to the proper development of our children is the formation of a strong and positive self-image. Without it, the most carefully prepared school goals and curriculum will fail. This goal of a positive self-image must not be limited to the school or the community but should serve these children in their contacts with other cultures. They need to know who they are, what they can do and what they need to succeed. Strengthened by the values of the family, the community and the tribe and aided in their development by the knowledge and skills gained in their schooling, our children will be able to stand up for what they believe in and to demand what they want and need to gain their rightful place in the world.

Our philosophy of education is one which helps each child to grow to his or her full potential and emphasis meeting the needs of each child at Hotevilla-Bacavi Community School.

Fulfilling the unique requirements of each child implies a personalized curriculum: one created to fit the learning style of the individual child and designed for that child's level of development. Such a curriculum emphasizes active involvement by the children and relies on intrinsic motivation. It takes into account that learning experiences should deal both with the acquisition of knowledge and skills and with learning to use the mind. Levels of learning should progress from the concrete to the abstract. The curriculum should be structured not according to the artifical requirements of subject matter or what seems logical to adults, but according to the levels of development of the children. The curriculum should be adjusted to the child and not the child to the curriculum. Evaluation should include assessments of the learning process as well as subject matter knowledge.

Hotevilla-Bacavi Community School, in many ways, offers and ideal environment for this kind of personalized learning. The school is small and has close ties to the community. The low teacher-pupil ratio offers a great opportunity for those adults concerned with the education of the children to know the special requirements of each individual child at his or her level and to create experiences and materials appropriate for that child at that particular time.

Since the children are able to walk from school, they have a greater sense of their community and a more developed sense of responsibility toward meeting their oblications. They come to school ready and eager to learn and are reluctant to leave at the end of the school day.

The school has a natural place in the life of the community. It should offer a variety of services for all groups, and it should continue to develop as the center of interest for all areas of the children's lives: intellectual, social, emotional and physical.

The key to creating a good personalized curriculum based on developmental principles is a united desire to accomplish it. Each group concerned has definite responsibilities, and it is only by the concerted efforts of all that the goals and objectives can be reached.

In establishing long term goals and objectives for HBCS, we should keep in mind that this is a continuing process. The broader principles and ideals should be the basis for the school' s development in the years to come, but they should be subject to review and revision as the circumstances change.

The principle groups concerned in the development of the school are the Hopi Tribe, the villages of Hotevilla and Bacavi, the parents, the school board, the school staff and the students.

Each group has an important part to play in the continuing growth of the school. The school board has the official responsibility of formulating policy and delegating duties, but it can only function adequately and efficiently if it has the support of all the other concerned groups.

Our goals and objectives are listed under the following areas of responsibility:

THE STUDENTS

It cannot be emphasized strongly enough that a positive self-image is the most important need for success in any area. It is the first and foremost goal for the entire school and community to work toward. It is felt that the students must have an accurate and positive self-image in order to feel good about themselves, deal with others on and off the reservation and succeed in whatever they attempt to accomplish.

The other goals for consideration for the students are the ability to work in a group, the ability to deal successfully with their natural environment and the ability to develop successful strategies for learning and acquiring the necessary knowledge and skills.

In order to develop a strong and positive self-image, the stuent should have an accurate knowledge of what he wants. He should develop an increasingly accurate awareness of what he wants for both short and long range goals -- an awareness of what he can and wants to change about himself and his life through learning and effort. This also means he will be able to choose what he like and wants to keep. This goal implies a sophisticated ability to evaluate himself and his surroundings.

The student should have an accurate knowledge of what he can do. He should know, at any time, what is within his ability to accomplish and what will take additional learning or practice. He will be able to make increasingly accurate estimates of his abilities based on realistic evaluations of himself and on self-confidence.

The student should have an accurate knowledge of what other people think he can do. He needs to be aware of the evaluations that others make of him and the relationship of their judgments to his own evaluation of himself. He needs to be aware that the evaluation that others make of him is based on an image that he projects. By implication, then, he will be able to decide if he should change the image he projects and if he has the tools to do so.

The child who possesses this positive self-image can then be expected to work with, and contribute positively to, a group situation, whether this is a school group or one naturally formed on the playground or in some village activity.

After the student begins to know himself and have self-confidence and a good self-image, the most important skill he needs is that of getting along with his neighbor. He should be able to work within a group in order to accomplish a task. He should recognize himself as an individual entity but also as a part of a larger group working toward the accomplishment of the goal of the group.

The student should become aware that each individual in the group is different with different goals and attitudes and abilities. This means that each individual in the group has strengths and weaknesses in working toward the accomplishment of the group's goals.

The student should be able to see and use the differences of individuals in a group to advance toward the attainment of the group goal. This means that he will be able to see how he and others can take advantage of each other's abilities to accomplish a task and how they can help and learn from each other.

The natural environment of the student is both the physical and social world around him -- in ever-widening circles. It begins with the immediate surroundings and eventually includes the whole universe. It begins with the self and expands to include all living things and their groups and organizations.

The student needs to become aware of those things, people and social organizations which have an effect on him. He should come to realize who he is, what his heritage is, and how he fits socially and physically in this world.

The student realizes that some things are fixed and unchangeable about his environment and heritage but that other things are changeable. He should be able to determine which are which and be able to choose which of those changeable things he wishes to alter. He then should have the tools to proceed with those changes.

In addition the student is most involved in the learning process itself and in the accomplishment of his scholastic achievement. He should begin to ask questions and to form tentative patterns of living.

The student should recognize that tasks are functional to goals. He should learn that the way to accomplish a goal which he sets for himself is to recognize the steps necessary to get to that goal. Almost any goal which a person sets for himself has sub-steps to reach that goal. The student needs to be able to identify those sub-steps.

The student should be comfortable in setting his own goals. He should be able to set his own goals for learning and for other activities as fits his age. With appropriate guidance he should be able to realistically determine what he wants to learn about or what he wants to do. This will necessarily begin with short range tasks in the lower grades and increase to longer range goals as the student grows. This goal also implies a good deal of responsibility for the student to make an effort in good faith to set and reach his goals. The position of the teacher in this situation is more one of helping the student set and reach his goals by providing guidance and suggesting resources. At appropriate times, of course, the teacher will act a more traditional role. At the beginning there will be more direction by the teacher, but, increasingly, the student should be able to communicate better what he needs at any given time.

The student should be able to set his own sequential tasks which he will need to accomplish in order to reach his goal. He should be able to decide what he will need to do first and what should follow in order. There will necessarily be much teacher guidance at the beginning but less and less as the student progresses.

The student should be able to measure his own accomplishment at any time with reference to his goal. He should be able to evaluate his progress in accomplishing his goal by realizing which of the tasks he has set have been completed and which are still left to do. He should also constantly evaluate his goal and revise it as he sees fit -- with decreasing guidance.

The goals for the students are designed to be a first step at trying to translate the HBCS philosophy into procedures and attitudes which can be used in the classroom. These goals should be regarded as interrelated, and it would be wrong to try to isolate them.

These goals represent an attitude towards and about children on the part of adults that reflect a strong belief in children's desire to learn and willingness to be an active participant in the learning process. They foster an attitude of being a catalyst in the classroom on the part of the teacher rather than always the director. These goals strongly say that beyond **numeracy** (mastery of the structure and patterns of mathematics and the skills of arithmetic) and **literacy** (mastery of the English language in reading, writing, speaking and listening) all children do not need to learn and know the same things, certainly not at the same time in their school careers.

These goals for the students do not imply license to do as one pleases or learn only what one chooses to learn in the classroom. They imply a deep and committed effort on the part of the adults with whom the children come in contact everywhere to help them make the right choices and decisions and to know the consequences of those decisions. We believe that teaching and learning are far more successful when both students and teachers feel and show respect for each other.

THE SCHOOL STAFF

The previously cited goals imply a very serious decision and commitment on the part of the whole staff of HBCS: first of all, seeing each child as capable enough to learn how to make good decisions and working with each child in the classroom and everywhere around the school in such a way as to develop the ability to make these decisions. At the primary stages, with five, six and seven year olds, there should be much more guidance and input from the adults in the classroom. However, time must be taken in the teaching and learning process to work on decision-making and a sense of responsibility. With the eight, nine and ten year olds, decision-making must be a part of every activity, whether social or intellectual, with the students and faculty willing to allow risk and failure as a part of this learning process. Learning to cope with the consequences of a decision is an important step in both physical and intellectual and emotional growth.

By the time the children reach the eleven, twelve and thirteen year old stage, the teacher wil be more of a facilitator, resource person and guide. The children will have been guided in their responsibility to master the survival skills and have been encouraged in the pursuit of the many areas of study that draw their interest. Those who still need help and practice in the mastery of the words and numbers survival skills will have the judgment to know what they need help and know where to get it.

It is the responsibility of the school staff to implement this philosophy of education in the classroom. They must make a major effort to understand the requirements of a developmental and personalized curriculum and be able to follow its precepts and practices. They should also be familiar with the different approaches to teaching and learning that are being used in schools today as well as the various curriculum materials which are available. Wise and valid choices can not be made without such knowledge.

This approach to learning and teaching involves creating a "community of seriousness", an atmosphere of mutual respect that fosters a willingness to listen on the part of both the students and staff.

The sharing of ideas, problems and examples of children's development and thinking should be included in the school schedule. Without the sharing of knowledge of opinions, there can be no common commitment to a goal. Mutual support is vital, and sharing is the outstanding way to achieve this support. The staff should present a model of a caring and concerned group of people who are interested in all areas of the children's lives both in and out of school.

THE PARENTS

The school only achieves what the parents support, openly and in their hearts. The children can sense disagreement, friction and a sense of not caring. As with the staff, the parents must be in agreement that they want their children to become independent thinkers and successful learners. Mastery of the survival skills is a must, but a school whose only purpose is to teach the three R's is shirking its responsibility in helping develop good strong citizens. Parents must consider very carefully the need to support the school in every way in the mutual effort to achieve the goals.

Parents have the responsibility to see that their children attend school regularly. If there is a problem at school, and sometimes the most insignificant detail is a major problem for the young child, the parents must be willing to discuss the problem and help work towards a solution.

Parents should feel that they can come to school anytime to ask what is happening in their children's classrooms, to offer any activity or help they might like to give the children and teachers, and feel welcome to visit or participate in the classroom.

Parents should make a major effort to involve their children in their activities whenever possible. Especially important are the experiences outside the reservation.

Parents should encourage the children to practice English and Hopi at the appropriate times and to develop the habit of helping where help is needed whether at home on in the village.

Parents should encourage children to question and inquire: things they want to know, things they do not understand and even things they do not agree with. It is important that the children learn to question in a searching, respectful way.

Most of all, parents should model a responsible, sensitive role as an adult community member.

THE SCHOOL BOARD

As representatives of the members of the Hotevilla-Bacavi communities, both parents and non-parents, the School Board has the responsibility for knowing what is going on in the school and for extending its own knowledge of how children learn. It should also serve as a sounding board for the opinions of the community. Technology has extended and intruded itself into the life of the reservation, and the children are in need of a vastly differing kind of education than has been offered in the past. The School Board should take advantage of every opportunity to learn about the many approaches and philosophies being used in schools today, so they may choose wisely which ones are most applicable to the children here. It is the Board's responsibility to see that the school has an administration whose quidance is strong and visionary and a staff who support the school philosophy.

The Board must continue to take a very active role in the development of the school and to insure that there is a continuity of leadership. It would be a strong addition of support to have board members occasionally, and in a rotating fashion, spend a day or part of a day in the school, visiting classes and talking with the children as well as the staff.

THE PARENT-TEACHER GROUP

This organization can and should be an especially strong one at HBCS, since a considerable number of the staff are parents who keep a strong communication link open between the communities and the school. It should be the responsibility of the group, as well as the Board, to keep a keen ear to the needs and desires of the communities for their school and help sponsor activities for both children and adults. The Parent-Teacher Group can help with the responsibility for seeing that accurate information about the school gets to the community and that accurate feedback is returned to the school.

THE COMMUNITY

The bedrock of support for this kind of school must come from the community. A successful future for the school will depend largely on the attitudes and activities of the community. It is essential that the members have a clear picture of the school's intentions and practices and sufficient information to make valid judgments about the school's progress. It is impossible to incorporate the desires of everyone, but compromise and thoughtful give-and-take are in order. The community must be willing to make its wishes known but also to discuss and accept differing viewpoints before a final decision is made.

THE HOPI TRIBE

Strong support from the tribe is essential to the success of the school. The various tribal organizations concerned need to show an understanding of and a sympathy with the general aims and objectives of the school. They provide vital services, expecially in the financial area, without which the school could not continue to function in its present form.

Academic expectations are and must be a primary concern of every school. It is critical that the children of HBCS receive the best possible leadership and guidance in all aspects of learning. The following quotation has implications which should be far reaching in determining the curriculum of the school:

> The spoken language of the Hopi belongs to the great Uto-Aztecan linguistic family. The complexities and richness of the Hopi language demonstrates the high intelligence of the people who speak it. Intelligence tests given Hopi children have shown them to rate well above the average of white children in the United States.
>
> **Harry C. James**
> **Pages from Hopi History**
> **U. of Arizona Press**
> **1974**

The patterns and structure of the Hopi language influences the errors made by Hopi children in their use of the English language. Greater knowledge of the Hopi language for both students and teachers would be a great help in acquiring mastery in English for the children. Just practice and more practice in correct English speech patterns is not enough. As the children grow older, the need to see an underlying pattern and structure, the need to discover the similarities and unlikenesses of the two languages is vital to its successful study.

The academic expectations which should be met by each child, regardless of the subject area, are listed as the core around which the areas of study should be developed:

1. Observation--gathering data by looking, listening or reading something
2. Classifying--matching related objects or ideas
3. Comparing--finding similarities and differences in ideas, objects, etc.
4. Generalization--describing relationships that apply to a wide range of ideas, objects, etc.
5. Synthesis--devising a way to demonstrate a general relationship.
6. Prediction--using selected facts and generalizations to forcast something
7. Testing Prediction--finding a way to test a prediction and, if possible, carry out the experiment
8. Evaluation--making a judgment about how valid a prediction is

If the children can be helped to see how using the above steps will lead them to an easier and more systemic way of ordering their world, the mastery of skills and the achievement of the primary goals of the school will be met by the time the children leave HBCS.

Children must learn to read, write and speak English fluently, but all children will not learn in the same way or at the same rates. Allowances and provisions for varied ways of reaching fluency must be provided.

Children must learn the structure and patterns of mathematics and the basic skills of arithmetic; but, again, all children will not be ready to learn the same things at the same time. An analysis of their readiness for a certain concept and skill must be made and activities to provide for the varying levels of development must be designed. The use of different physical materials must be an active part of every classroom, so that when memory fails, a way of finding the answer without asking the teacher is provided.

Beyond these two survival skills, the children must be encouraged and guided into explorations of science, history and geography, music and arts and whatever else sparks their interest in learning. Beyond the survival skills, it is important for each child to "learn how to learn". Academic skills are not ignored but rather presented in such a way as to immediately and constantly use them in the larger patterns of learning. Perhaps the biggest change in this type of program is that of moving away from schools as a place where you mostly "receive and store knowledge" to one where the child learns to know how to approach tasks and resolve questions and problems in the process of acquiring skills and absorbing information.

It is expected that all children leaving HBCS at the end of the sixth grade will be successful with the following skills: reading clearly, correctly and with understanding material that is appropriately designated at their developmental level; writing correct and consice English sentences which display meaning and interest; speaking English with grammatical correctness and also an awareness of the difference between everyday conversational communication with a friend and the more precise use of English with an adult or in a more serious use of English in more formal situations.

At the end of the sixth grade all students should be expected to be able to add, subtract, multiply and divide whole numbers, fractions and decimals with at least an 80% accuracy level whether mentally, with paper and pencil or by the use of a calculator. In this world of electronics, children should be acquainted with the lastest tools for problem solving. They should also be able to use the principal devices for measurement employing both the English, and metric units.

At the end of their schooling at HBCS, students should be able to take a problem presented to them in any subject area, work their way through to a solution, and know if they have exhausted all the possibilities for reaching the solution. They should be able to know if, indeed, there is only one correct answer or several solutions or perhaps no conclusion possible. In problem solving the children should exhibit the thinking skills and strategies listed previously.

Children should not be judged solely on the results of standardized tests. Other methods of evaluation should be employed involving a wider range of skills and approaches. The best measure of a child's progress in school is his or her performance in the classroom and other activities as evaluated by knowledgeable and sensitive teachers.

The challenge is clearly here for all the groups concerned. With mutual understanding and support better ways can be found so that our children can have a better growth in their own plot of earth.

AFTERWORD:

One might consider the significance of a small, local school located on an isolated Indian Reservation.

Those of us who are participating in the growth and development of Hotevilla-Bacavi Community School have, at one time or another, worked in the mainstream of American education. By comparison, HBCS is a unique and special place. It is a blended process of deeply-rooted traditions and values juxtaposed with a practical approach in preparing children to function in **any** environment they may encounter during their lifetimes. There is a common will, on the part of a small community, to re-define itself and to create something within the community that will enable it to survive and cope with the many uncertainties of the future.

This demonstration is relevant to all of us, not only to other Native American peoples. In this age of mass technology and instant communication, all of American society is undergoing rapid change. Here is a people with strong, traditional roots sharing the change but still able to rely on the cultural strength and continuity of their communities in order to meet the challenge. The Hopi perspective is important to American society. Their relatedness to the earth; the phenomonology of an interactive and prophetic world view is an important link to the larger society which is hopelessly future-bound.

Many Native American populations have lost their languages, customs and traditions. A part of the greatness and diversity of the nation dies every time this happens. In modern times, we have come to greatly appreciate the contributions of ethnic groups to America's growth. We have come to recognize that diversity is important to our survival.

The Hopi people possess an extraordinary will to survive, culturally. Hotevilla-Bacavi Community School is demonstrating that the educational process is of paramount importance in supporting this will. It is also demonstrating that self-determination uplifts people.

In order to further its goals for the future, the school needs help. The present facilities are small and restrictive; a fine arts facility needs to be built for the students and community and the school ground environment needs to be modified to better reflect the changes in philosophy and structure of the school. A funding base needs to be developed to fill the numerous gaps existing because of the inadequacies and restrictiveness of federal funding.

The Hotevilla-Bacavi Community School Board of Education Inc. is incorporated as a private, non-profit educational organization under Arizona State law. The Internal Revenue Service has granted the Board of Education non-profit status under Section 503 (c) of the IRS code. Grants and donations provided from Public and Private sources are fully deductible under applicable rules.

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